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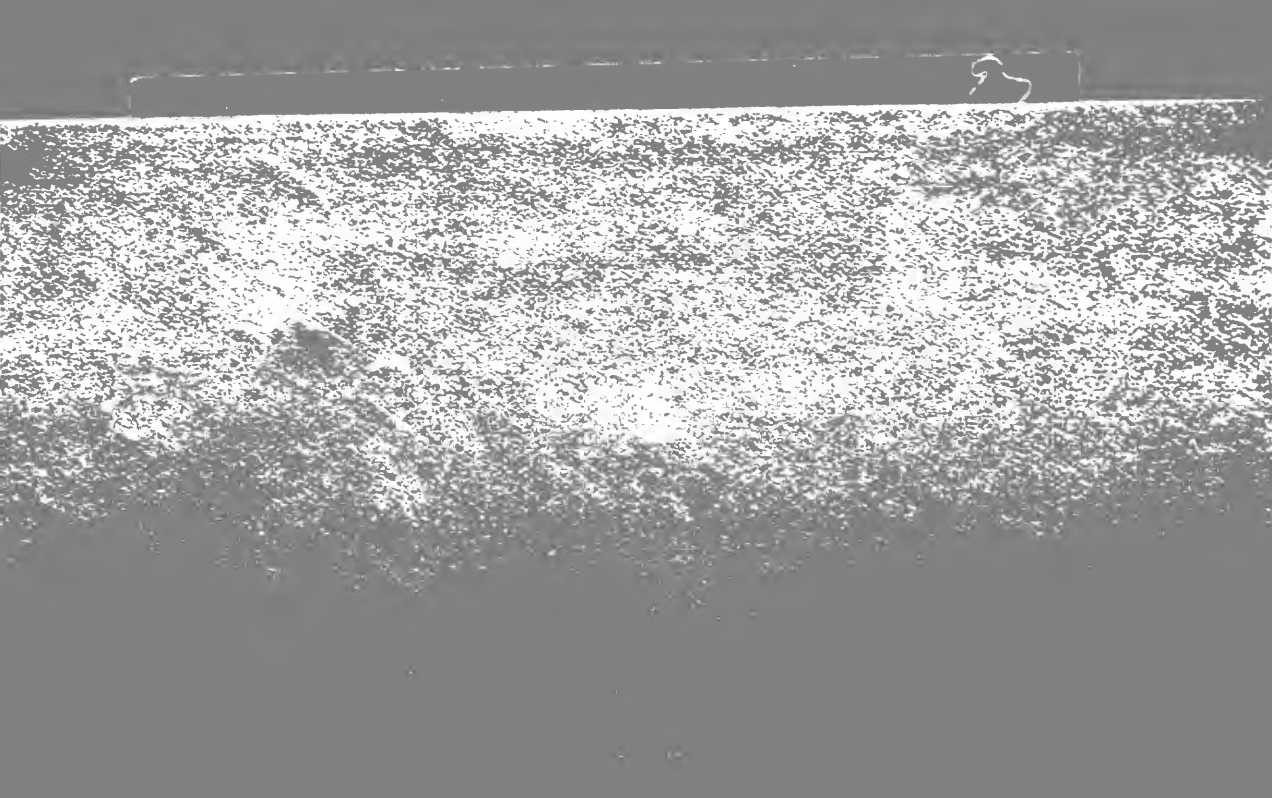

W. H. Treadway
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THE

Church of the Covenant.

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A MEMORIAL VOLUME

BY

REV. DUDLEY A. TYNG.

PHILADELPHIA:
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B. E.

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PREFACE.

THIS little volume has been prepared for the use of the members of the Church of the Covenant, and their friends and well-wishers, at the request of the Ladies' Sewing Society of the Church, who desired it for their annual sale. The proceeds of its sale, as of the articles prepared by the industry of the ladies themselves, will be appropriated to the building fund of the Church. It preserves in convenient shape, the history of the organization and first year's work of the Church of the Covenant. It will, with God's permission, be followed in successive years by similar records, which can be bound up with them in one volume. The contents of these pages will awaken many tender memories in the first friends and organizers of the Church. May they serve as a new bond of union, to draw us near to each other, and to deepen our devotion to the sacred cause in which we have embarked together!

D. A. T.

Philadelphia, April 13th, 1858.

The Church of the Covenant.

A SERMON PREACHED IN NATIONAL HALL

BY THE

REVEREND DUDLEY A. TYNG,

MARCH 1, 1857.

"This is the Lord's doing, and it is marvelous in our eyes." MATT. xxi. 42.

No words could more fitly describe the feelings which swell in my own heart on this occasion; the circumstances of the moment, and the whole chain of events which has led to them, were so totally unexpected, and so plainly bear the impress of God's overruling Providence. Truly, the Lord hath led us all as the blind, by a way that we knew not.

It is now almost three years since, in a Western city, I received an urgent invitation to remove to this city, and undertake the pastoral care of a church founded by my own father, and in which my boyhood had been spent. A network of influences, so clearly illustrative of the will of God that it seemed impossible honestly to escape it, enveloped me, and constrained the sundering of as happy a bond as ever united pastor and people together.

How such a threefold cord could be broken is to this hour a mystery. It was "the Lord's doing, and it is marvelous in our eyes." Surely, I said, there is a great work to be done, or the Lord would not thus have dragged me from a sphere in which such great usefulness had already been attained. And, all sore and bleeding from the sudden disruption, I put my hand to the plough.

How bright was expectation! How many pleasing associations clustered around the opening work! Once more in the home of my boyhood, surrounded by the friends of my youth, kindly welcomed by those to whom in early life I had been taught to look up—I thought, here is to be my home till death; here, amidst warm and charitable hearts, I am to labor for my Master, and to find the sympathy and support which the careworn ministers of Christ so greatly need. Unsought, unexpected, undesired as the position had been, there seemed every reason to expect a long and happy work. But such was not the Lord's will. Sorrows and cares of a new and more aggravated character had to be experienced. More bitter disappointments had yet to come. The heart had yet to learn the worthlessness of human friendships, before it could know the worth of Him "who sticketh closer than a brother." Events too painfully familiar to be recalled, severed the union so auspiciously begun, and left me with "the wounds wherewith I was wounded in the

house of my friends" to sigh, "Mine own familiar friend in whom I trusted hath lifted up his heel against me." Again I said, "It is the Lord's doing, and it is marvelous in our eyes."

Friends whose kindness cannot be forgotten till this heart shall cease to beat, then gathered around me, and brought me to minister to their souls in a new congregation. But I said, God has shown that this is not the place; and I was firmly resolved to seek another sphere. Family convenience, however, prevented a removal till the winter was no more. Then it was proposed that temporary services should be held in this hall. The experiment was made; and God gave us favor in the eyes of them that were round about us. Thousands came to hear, and a deep solemnity prevailed, as though the Son of God were moving upon the hearts of the people. Confounded by the result, again I said, "This is the Lord's doing, and it is marvelous in our eyes."

Then the same kind friends renewed their solicitations, pleading God's blessing on our services as proof of His design. But still, unbelief replied that this was only transient curiosity, and would soon decline. And still God from week to week gathered multitudes to hear about the Saviour, and gave the impress of His blessing to the truths proclaimed. Slowly as our deep-drifted snows have yielded to the thawing sun did my wintry unbelief give way to this demonstration of the smile of God.

Who would dare desert this throng of thirsting souls? And so God forced the answer, I will stay. I look abroad where winter lately reigned, and see, the tender grass just showing green, the buds just swelling on the naked boughs, the ploughshare furrowing the mellow sod, and the early, unexpected Spring with genial influence attracting me to labor where I only sought to escape, again compels the exclamation, "This is the Lord's doing, and it is marvelous in our eyes."

Doubtless, the same sentiment is heaving in every heart that hails the occasion which now convenes us. We have worshipped in this place for three months; but it has been without organization or pledge of continuance. Any Sabbath might have terminated our services. To-day we meet, an organized body—a pastor who has a flock, a people who have a pastor. A vestry has been appointed; a name chosen; a charter applied for. We enter in high hope on the work before us. We feel the smile of God warming our hearts into zeal, and see usefulness and honor opening to our view. We, who were a feeble and scattered remnant, arise to lay the foundations of our temple, the Lord giving us favor in the eyes of them that are around.

We are a wonder to ourselves. Humanly speaking, we have no elements of success; none of the rich and great of the world to take us by the hand; nor, until lately, even the moral strength of a reso-

lute, indomitable spirit. We have all been timid and fearful. We dared not resolve to go on, lest we should be driven back in worse defeat. And yet here we are, encouraged and hopeful, openly entering upon our organization amidst cheering demonstrations of public approval, while many a Christian brother cries "God speed!" Against wind and tide, almost bare of canvas, has our seamed and weather-beaten bark moved steadily on to brighter skies and warmer climes, seeking a haven in the islands of the blest. Have not unseen angels pushed her on? Another company of Pilgrims, in another Mayflower, we have left a dear old England for the cause of humanity and God. Three months of anxious tossing on the wave have shown us land. A happy Plymouth is our haven. Our prow has touched the Rock of Ages. 'Midst smiles of welcome and encouragement from Christian friends, our feet have pressed the sod; and with adoring gratitude we kneel on the untilled, yet not inhospitable shore, and give our full hearts utterance in the confession, "This is the Lord's doing, and it is marvelous in our eyes."

"The Church of the Covenant" this day enters upon its work. In humility and faith we accept the mission to which the "good hand of our God upon us" has so plainly pointed. Without a dwelling of our own, we gratefully accept the friendly shelter of this spacious hall, here to call on God until the

headstone of a better temple shall be brought out with shoutings, "Grace, grace unto it." "A great and effectual door is opened unto us, and there are many adversaries." God be praised, both for the encouragement and the opposition! The encouragement will stimulate us to increase of labor: the opposition will compact us in unity of spirit, and deepen our reliance upon God. Our name is significant of the spirit and design of our enterprise: A Covenant God is our dependence: the Covenant of Grace is our hope of glory, and our message to the world: a covenant of love would we make the bond of our union: a covenant of unhesitating obedience to God in every relation and interest of life shall be the rule of our conduct. On these principles do we base our invitation to others to join with us in this undertaking.

A fuller declaration of these principles is required by the peculiarity of the occasion. The world will expect to see the colors under which we design to fight, the government under which we design to live. To such desire I gladly yield; the more so because of the future interest of such a declaration to ourselves.

The whole subject may be conveniently considered under the three heads of *Doctrine*, *Polity*, and *Action*. All that is to be said under the former two of these heads is included in the general statement that this is a Protestant Episcopal Church—"protestant" in in doctrine, "episcopal" in polity; accepting the

doctrines and regimen embodied in the standards inherited from the Church of England, as understood by those who compiled them. But the times require a more explicit declaration. Many know nothing of the Protestant Episcopal Church but what they may happen to see around them; and among Episcopalians themselves there are visible discrepancies.

I. We speak, first, of Doctrine:

This is a Protestant, in other words, an Evangelical Church; for the true principle of Protestanism consisteth not in the vehemence of its repudiation of the Church of Rome, but in the clear, unmistakable declaration of salvation by grace through faith without works, which identifies Evangelical Religion. We are Protestants, not so much by the rejection of errors which the Church of Rome has taught, as by the re-assertion of truths which have by her been covered up. We agree with her where she agrees with the Holy Scriptures and the Apostolic Church. We separate from her where she herself has departed from "the faith once delivered to the saints."

We believe in "one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things, both visible and invisible:" in the "unity of which Godhead there be three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost." We believe in one

Lord Jesus Christ, "the Son, which is the Word of the Father, begotten from everlasting of the Father, and very and eternal God, and of one substance with the Father, who took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures—that is to say, the Godhead and Manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only of original guilt, but also for actual sins of men." We believe that "the one oblation of Christ finished upon the Cross," "is the perfect redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual; (that) there is none other satisfaction for sin but that alone." The eternal purpose of mercy and salvation to man through this propitiation of the incarnate and suffering Son of God, is that antecedent covenant between the blessed Trinity whereon is based the Covenant of Grace now revealed to the world. The perfect accomplishment of this purpose in a finished redemption whose blessings are now freely dispensed by the again-glorified Redeemer, is the great fact which the Gospel proclaims to man. It is *the Gospel*—"glad tidings of great joy to all people."

Upon this fact is based the invitation to men to be saved—an invitation addressed to all, because based

on the actual redemption of all, extended to the vilest, because contemplating man only as vile; adapted to the weakest, because designed for the weak; cheering the downcast, because intended to cast down the sinner before his Saviour. The scheme of redemption contemplates man as a sinner, and helpless in his sin—as born a sinner, and therefore infected inherently and by nature. Hence it is our belief that "original sin standeth not in the (mere) following of Adam; but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore, in every person born into this world, it deserveth God's wrath and damnation." Hence, "the condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing (that is, anticipating) us, that we may have that good will, and working with us, when we have that good will." But if thus by nature so helpless and so infected with sin even in all our efforts of repentance and reformation, how is guilt ever to be cancelled, and the approbation of God to be attained? In other words, what and how

gained is that righteousness in which we, born sinners, may stand accepted with God? There is a lucid distinction of the great Richard Hooker, which, as he says, "openeth a way to the plain understanding of that grand question." "There is a glorifying righteousness of man in the world to come; and there is a justifying and a sanctifying righteousness here. The righteousness wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby here we are justified is perfect, but not inherent. That whereby we are sanctified, inherent but not perfect." Of the second of these, our XIth Article declares, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings." Accordingly, in the words of the Homily on Salvation, "Justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him by his free mercy, and by the only merits of his most dearly-beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ." To every anxious sinner, then, who inquires, "What must I do to be saved?" we answer, with the Apostle, "Believe on the Lord Jesus Christ, and thou shalt be saved." Or with our Reformers, in the Homilies: "The only mean and instrument of salvation required of our parts is faith; that is to say, a sure trust and confidence in

the mercies of God, whereby we persuade ourselves that God both hath and will forgive our sins, that he hath accepted us again into his favor, that he hath released us from the bonds of damnation, and received us again into the number of his elect people; not for our merits or deserts, but only and solely for the merits of Christ's death and passion."

How strikingly has the aspect of the Gospel been depicted by Hooker: "Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated into him. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man who in himself is impious, full of iniquity, full of sin—him being found in Christ through faith, and having his sin in hatred through repentance, him God beholdeth with a gracious eye—putteth away his sin by not imputing it—taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ as perfectly righteous, as if he had fulfilled all that is commanded him in the law. Shall I say, more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say, but the Apostle saith: 'God made him who knew no sin to be sin for us, that we might be made the righteousness of God in him.' Such are we in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or frenzy, or fury, or whatever; it is our

wisdom and our comfort. We care for no knowledge in the world but this—that man hath sinned, and God hath suffered; that God hath made himself the sin of men, and that men are made the righteousness of God."

Thus is eternal life secured to the sinner. The necessary effect is a renewed disposition. The faith which justifies, is a faith which "worketh by love." The Holy Spirit, who teacheth the sinner to believe, maketh him also a new creature in Christ Jesus. The mighty Hooker shall again set forth our belief: "There are too kinds of Christian righteousness—the one without us, which we have by imputation; the other in us, which consisteth of faith, hope, charity, and other Christian virtues. God giveth us both the one justice and the other; the one, by accepting us for righteous in Christ—the other, by working Christian righteousness in us." "If it be demanded which of these we do first receive, I answer that the spirit, the virtues of the Saviour, the (inherent) justice which is engrafted, the external justice of Christ Jesus which is imputed—these we receive all at one and the same time. Whensoever we have any of these, we have all; they go together, which thing showeth plainly how the faith of true believers cannot be divorced from hope and love; how faith is a part of sanctity, and yet unto justification necessary; how faith is perfected by good works, and yet no works would be good without faith."

Thus through the agency of the Holy Ghost is each individual believer united unto Christ by faith for his justification, and made a living member of the "general assembly and church of the first-born, which are written in heaven." The necessary result is combination. Separated in nature and in object from the world around them, sympathy would draw them together, had no antecedent provision for the union been made. But our Saviour provided in advance for the necessity, by organizing the first disciples into a visible Church. Out of the disciples were selected a ministry, and to that ministry were committed a message for delivery and ordinances for administration. Historically, disciples were first —the Church afterwards. Believers organized, spread the glad tidings of salvation, and other believers arose to swell their number and extend their influence. It is so now. The disciple is not such by his relation to the Church, but by his relation to Christ. Hence, in our XIXth Article, it is said, "The visible Church of Christ is a congregation (collection) of faithful men (true believers,) in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same. Such a congregation of believers could not be without ceremonies as "signs of profession and marks of difference, whereby Christian men may be discerned

from others." But Baptism and the Lord's Supper, being "sacraments ordained of Christ," contain in them a higher significance than belong to any rites of human devising. "They be certain sure witnesses and effectual signs of grace and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him." As to "the baptism of young children," we hold that it "is in anywise to be retained in the Church, as most agreeable with the institution of Christ."

Such are the doctrines to which the Church is pledged—the cardinal principles by which the teachings of its pulpit are to be guided. We adopt and proclaim them simply on the ground that "they may be proved by most certain warrants of the Holy Scriptures," for the "Holy Scriptures contain all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." If any man will pledge us in these principles, peace be with him. If any will be a listener to such teachings, we welcome him to our assemblies.

II. We turn next to the subject of *polity*. The Church which we organize is *Episcopal* as well as Protestant. It is under the government of Bishops, by whom its ministers are ordained, and its worship

consists in the admirable forms of the Book of Common Prayer.

What is Episcopacy? Why do we hold to it? Episcopacy is the government of the Church within certain territorial limits called a diocese, by a permanent presidency elected by the diocese, and consecrated to the office by those who already possess it. The term is derived from a Greek word, signifying overseer. A Bishop is the appointed overseer of the ministry and churches under his rule—the executive head of the ecclesiastical commonwealth —the permanent repository of such powers as must, both in Church and State, be exercised by one individual. Why do we hold to it? First, on the ground of historical precedent. The preface to our ordination offices declares: "It is evident unto all men, diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons." At the time of the Reformation, the whole Christian Church was under the government of Bishops. It had been so from the earliest records of ecclesiastical history. It was so while those were yet living who had known the Apostles. With their earlier existence the brief hints of Scripture agree. We therefore believe that their appointment orginated with the Apostles. We see no sufficient reason for their abrogation. On the contrary, (and this is the

second ground of our adherence,) we see very manifest advantages in their continuance. It is analogous to the polity which the experience of centuries has gradually attained, as the safe guard of constitutional liberty. With the flexibility of a democracy it combines the conservatism of a limited monarchy. It promotes the unity and compactness of the Church. It provides the oversight of an experienced and permanent head, as a stimulus to people and pastors, and a remedy in part for the evils of a fluctuating pastorate. It gives a recognized central authority for the organization of effort, for advice in doubt, and for mediation in difficulty. For these and other reasons, which time forbids us now to mention, we should hold fast to Episcopacy, irrespective of the historical weight and authority which it carries with it. The union of Episcopacy and Protestantism gives us a peculiar advantage. If the Romanist asserts the necessity of an unbroken and authorized ministry to the validity of a Church, we reply that our orders have the same succession as his own. If our brother Protestants insist upon purity of doctrine, as the mark of a true Church, we refer them to our XXXIX Articles, as substantially one with the Confessions of Augsburg and Geneva. We, too, have returned to the purity of Apostolic doctrine, but happily without the necessity of departing from the primitive discipline of Bishops.

Yet we deny not the right of others to depart for

what they esteem a justifying cause. We refuse them not the fellowship of brotherhood in Christ. We question not the validity of their ministrations. We rejoice in the manifest blessing of God upon their labors. Whatever some among us, in the past or present, may affirm in their own private opinion, neither the Church of England nor her daughter in this country has ever taken higher ground than that she saw no necessity in herself for departure from the time-honored regimen of the Christian Church. The most intimate and brotherly relations existed between the Reformers of England and those of the Continent—the assistance of the latter being freely invoked and rendered in the work of the former. At the very dawn of the Reformation, our leading divines, following the schoolmen, held and inserted in the first authoritative documents of the Church of England, that there is no difference of *order* between a Presbyter and a Bishop, but only of *power* and jurisdiction. Our early divines, in their controversy with the Puritans, maintained that there is no one form of church government laid down in Scripture as necessary always and everywhere to be observed. After the Reformation, ministers of the Scotch and Continental non-Episcopal churches were allowed to exercise their ministry and hold benefices in the Church of England *without any fresh ordination*, until the passage of the Act of Uniformity after the restoration of Charles II., which

act was aimed against those Presbyterian ministers who, under Cromwell, had displaced the regular clergy. It originated in a political necessity, not from a change of doctrinal tenets. And since that time "the missionaries sent out as ordained ministers by the Society for the Propagation of the Gospel, which is under the special direction of the Bench of Bishops, used to be for the most part only in Lutheran orders; and if the practice has been given up, its discontinuance must be of very recent date." One standard writer on Ecclesiastical Polity, Hooker, says expressly that "there may be sometimes very just and efficient reason to allow ordination made without a bishop." And Archbishop Usher says, "Howsoever, I must needs think that your churches which have no bishops are thereby become very much defective in their government, and that the churches in France, who, living under a Popish power, cannot do what they would, are more excusable in that defect than the other countries, that live under a free state; yet, for the testifying my communion with these churches, (which I do love and honor as true members of the church universal,) I do profess that, with like affection, I would *receive the blessed sacrament* at the hands of the Dutch ministers, if I were in Holland, as I would do at the hands of the French ministers if I were in Charentone."

Such are our views upon Episcopacy. To our-

selves it is binding. Others we leave to judge of the necessity of departure. We condemn them not that they have departed. We take shame to ourselves for the intolerance of our ancestors who chiefly compelled it. Only we mourn over the divisions of the church of Christ, and sigh for the time when the breaches of Zion shall be repaired.

Of our use of the Book of Common Prayer it is less necessary to speak, seeing that all around us, our sister churches exhibit a strong and increasing desire to return again to the use of a form of prayer. The Liturgy never needed an apology. It needs one now less than ever. We love it. Its sublime devotions, which have guided the prayers of believers for centuries, stir our hearts as no other human composition can. It has been well said, "The law is wiser than any man." For the same reason the Liturgy is wiser than any man. It is the product of no one man, of no one generation. It embodies the tenderest contrition, the loftiest peace, the most fervent supplication, wrung out of the hearts of martyrs during fifteen centuries, and molten anew in the furnace of the Reformation—gold purified seven times in the fire. That it is not perfect we admit. But the wise counsels of the House of Bishops have removed that customary inflexibility which was its chief imperfection. If any form of prayer is to find permanent favor, we are assured that this must be the one. Of it, Mr. Wesley, who

adopted a large part of it for the use of his followers, has said: "I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of solid, scriptural, rational piety, than the Common Prayers of the Church of England." Of it, Dr. Clarke, the great Methodist commentator, has said: "The Liturgy is almost universally esteemed by the devout and pious of every denomination, and is the *greatest effort of the Reformation*, next to the translation of the Scripture into the English language. As a form of devotion, it has no equal in any part of the Universal Church of God. Next to the Bible it is the book of my understanding and of my heart." Of it, the distinguished Baptist, Robert Hall, has said: "The evangelical purity of its sentiments, the chastised fervor of its devotions, and the majestic simplicity of its language, have combined to place it in the front rank of uninspired composition."

Such is our Liturgy. We use it because we love it. We can find nothing else to equal it. Yet we blame not those who prefer to worship without it. Nor do we hesitate to pray without a form at times and places for which it was not especially designed.

III. Our third topic is—*Action.* Under this head I wish to develop the distinguishing spirit and policy of this congregation. Had there been nothing distinctive in these, neither you nor I should have been here. What, then, are the peculiar features of "The Church of the Covenant?"

1. I answer, first, its missionary character. Other churches are organized to meet the necessities of some particular locality, to provide for the accommodation of members of its denomination living or to live in its neighborhood. Their aim is to fill up a new house of worship with a stated congregation, to whom it shall belong, and in whose instruction and edification its chief mission shall be realized. Strangers, indeed, are not excluded. They are made welcome. But the entertainment of strangers is not the object of their erection. Their theory of procedure for the conversion of the nation is to multiply parish churches as fast as money and ministers can be found, till the whole population shall be adequately supplied. It is a great and useful work. Yet if such were the design of the Church of the Covenant, they would have to look elsewhere for their minister.

Much good as such parish churches have done, they fail to reach the wants of the community. They take for granted both a social and a religious condition which exist only in part. They ignore that which is, and therefore are not adapted to meet it. A great gulf still remains between our provision for the religious necessities of the community and a large portion of those for whom it is provided. The causes are both social and religious. Our population cannot be all gathered into parish churches, for the same reason, in part, that all our hotels and

boarding-houses cannot be turned into private dwellings—its fluctuating character. While men are socially unsettled, they cannot be settled ecclesiastically. I refer not to travelers alone, but to your large nomadic class who live in tents, ready to move with any morning's sun at the pressure of necessity or the call of interest. Young men and women and families are thus ever flowing into large cities. They may be here for years: they may be off to-morrow. This unsettled feeling prevents their identification with churches, even if so disposed. But habit soon destroys this disposition. Thus a religious difficulty intervenes. Large multitudes have no desire for church accommodation. Their habits of life, their daily associations, cut them off from all sympathy with churches and church-goers. Should the disposition ever arise, it is repressed by a groundless fear of intrusion. Thus large numbers are almost as effectually shut off from religious influence, as if no churches were in the land. The aggressive movement of the Christian Church in our great cities is dying out. The tide is already turned. Look back over five and twenty years in this city. Has the increase of church room and church-going kept pace with the increase of population? Far otherwise. The power of Satan visibly outgrows the restraint of Christianity.

Can this be remedied? Only by a new movement of aggression on the part of the Church. We

propose to try it in the Church of the Covenant—It is to be a missionary institution. We project these services, not for our own benefit alone, but for that of the public. We are to bear the same relation to other churches that a hotel does to private dwellings. We rent this large hall, and throw its doors wide open, that no one may feel himself an intruder. Its secular character we esteem an advantage, as helping to bridge over the gulf between churches and church-neglecters. Here many will come who would not enter a consecrated church. They shall come and go as unquestioned on the Sabbath as through the week.—Even the collection for the rent of the hall shall be discontinued when covered by private subscription. When we erect a building of our own the principle shall be the same. It shall be so large that none shall feel excluded; so plain that all shall feel at home; and with a great proportion of its sittings set apart for the public. Its location will be the most central we can obtain. Size, not ornament, is our aim. Multitude, not wealth, is our ambition. By the size and simplicity of our building, we desire that one-half its pews should pay for the ministration of the whole. Thus each member in renting for himself would provide equal accommodation for the stranger. Thus we hope ever to keep open house, and to be missionaries at home.

2. A second feature which we hope will mark our church is the merging of social inequalities in

Christian brotherhood. God has plainly ordained distinctions in social life. It would be folly and madness to attempt to root them out. But he has as plainly forbidden their introduction into the Christian Church; yet nowhere are they more rigidly maintained. Look at the actual spirit of our churches. Where is the mutual recognition, the kindly interest, the oneness of heart, which belongs to those who are one in Christ? Where the affectionate solicitude for souls unconverted, becoming those who know by experience what sin is, and what salvation? Year after year the members of Christ will kneel together at the table of the Lord, and yet cross each other on the threshold without recognition. Year after year will a Christian who prays and gives money for the conversion of the heathen sit within arm's reach of an unconverted sinner, and yet never drop a word in season concerning the sermon heard—never evince any anxiety for his conversion—never even evince the Christian good-will of a friendly salutation. Is this Christianity? Is this what the Apostles and first converts would have done? Tell me not of the difficulties in the way. I see no difficulty in mutual recognition and interest among those who are thus journeying together to eternity. Tell me not that it is hopeless to break through the fashions of the world. If this is right, it can be proved so; and if it is wrong, it is cowardly to fold our hands and say we cannot help

it. We can help it; we ought to help it; the mission of Christianity cannot be fulfilled till we do help it. In the beginning "the multitudes of them that believed were of one heart and one soul." It can be so again. The spirit of Christian love ought to overflow all its banks as Jordan did in time of harvest. And when this shall be, then it will again be true that "the Lord added to the Church daily such as should be saved."

3. A third characteristic of our church will be a free pulpit. No opposition of fashion, of interest or of opinion is to be allowed to trammel the ambassador of Christ in declaring what he believes to be the truth of God, and important to his hearers. No infallibility is claimed for the Christian teacher—no authority other than that which arises from the majesty of truth. But it is claimed that we have full liberty to develop and apply the principles delivered in the oracles of God, whereinsoever they may avail for the conviction of sin or the indication of duty. He is not to be confined to the iteration of a few elementary general principles which men have heard in diversified statement ever since they were born. This is the part of the evangelist who heralds the Gospel to souls whom he may meet no more till the day of judgment. But the model of the stated pastor is to be found in the Bible itself, which reaches man in his every relation, and has something to bear on every act of life. He is to rebuke

sin; not in the abstract, but as it is exhibited in his hearers. If they are drunkards, he is to preach of the sin of drunkenness; if they are dishonest, he is to tear off the cover from the dishonesties of trade; if they are guilty of public injustice, he is to assail sins social and national as well as individual. Paul reasoned of righteousness, temperance, and judgment to come, so that Felix trembled. John the Baptist openly rebuked the adultery of Herod. It cost the former his liberty and the latter his life; but they did not shun to declare the whole counsel of God. Had they lived in a republic would they have truckled to popular prejudice more than they did to arbitrary power? This pulpit must be free to follow their example.

The indication of duty is no less important than the discovery of sin. Few men question the obligation of the ten commandments; yet how loose and conflicting their notions of duty. After each of the commandments we pray, "Lord have mercy upon us, and incline our hearts to keep this law." Shall we immediately afterwards restrict God's minister in declaring how that law must be kept? Shall we say, You must declare no sin or duty in which we do not agree with you? If no instruction is needed, why have any teacher? Shall we say, You may touch sins personal, but not sins public and corporate? But will men answer in a multitude in the day of judgment? Shall we say, You shall not

go against the general sense of the community? Then sin need only become general to go unchallenged of the pulpit. The more sin abounds, the more circumscribed must be the preacher.

But the minister may be mistaken. So he may; but the error will be harmless while the Bible is in the hands of his hearers. Thought will be quickened, discussion promoted, and truth will come forth from the conflict clearer and stronger than before. We are all searchers for truth; let us not be afraid of light, nor deny the privilege of announcement to any one who may think he has found it. The day is happily gone when truth would be received on the mere authority of the speaker. Now the ministry must grapple with the questions which agitate the minds of their hearers, and drag them into the unquestionable light of divine revelation. Nothing is to be lost—everything to be gained, by the bold and fearless independence of the pulpit. No man's mouth is muzzled now; least of all may we muzzle him who, midst the whirl and roar of this sinful world, lifts up his voice for eternity and God.

4. Another feature which we hope will mark our church is honest adhesion to Christian principle. We believe that the law of God applies to every relation and act of human life. It dwells in the household circle as well as in the church. It concerns a man's business as much as his prayers. It governs his amusements as much as his charities.

It controls his politics as much as his morals—The same obligations rest upon us in one case as in the other. He who would be a true Christian must carry his Christianity into all that he does; his workshop and his parlor, his ballot-box and his closet, must be under one and the same dominion. There may be doubts about the application of principle, but no doubt that the principle must be everywhere applied. No man may conduct business in one way and home-work in another; be one thing politically and another privately. He who is not ready to follow Christ everywhere does not follow him anywhere. Therefore we lay down the principle that we will be in all things the Christian. We will remember our responsibility to God in every relation. We will not shrink from light anywhere; nor will we hesitate to follow its guidance everywhere. That this is any new principle among Christians, it would be ridiculous to affect; but this I hesitate not to say, that howsoever it may be admitted in theory, it is fearfully outraged in practice, and the direst effects are resulting from this recreance to duty. And I know not how it is to be restored to its supremacy, save by such solemn agreement among Christians as that in which we now organize the Church of the Covenant. If any are unwilling for such obligation, let them not seek enrolment with us as professed disciples of Christ. If any Christian brother is ready for the pledge, we

gladly receive him into our house and bid him "God speed."

Such are the principles that we desire to be distinctive of the church we have organized. To maintain and carry out these principles we have banded together. Such a church has been the subject of my waking dreams for years. Hardly did I dare to hope that to me would be given the honor of its beginning. Far less did I dream of the mode in which it was to be brought about—"This is the Lord's doing, and it is marvelous in our eyes."

If it be asked why we have organized, this declaration of principles is our answer. It has been objected against us that this church, was not wanted. Our answer is that we want it ourselves. A people, ruthlessly severed from a pastor whom they have loved beyond his deserts, desire the continuance of his ministrations. A pastor, deeply touched by the affection as unexpected as the unkindness which called it forth, desires to devote his strength to their service. We, then, whose mutual love devised the services hitherto held in this hall, want the church which we have organized. The thousands into whose hearts God has put it to join in our worship want it also. The churchless multitudes of this great city want a church in which they shall be thus at home.—Christian brethren, of all denominations, who look smilingly on, and have uttered "God speed" in tons that nerved us for the strug-

gle, want it. The general condition of religion and the Christian Church wants it. The cause of truth and right in the great battle with interest and sin sorely wants it. And therefore here we pitch our tabernacle, trusting for victory in the covenant of God, who has been from the beginning the shelter of his people. Here may the pillar of fire and cloud be our illumination and defence. Here may the mercy-seat be found by the penitent. Here may the Shekinah be visible to the believer, until, in our finished temple, we shall pray, "Arise, O Lord, into thy resting-place, thou and the ark of thy strength."

CHARTER AND BY-LAWS

OF

The Church of the Covenant.

CHARTER.

PREAMBLE.

WHEREAS, the following named persons, citizens of this Commonwealth, namely: Thomas H. Powers, Bernard Dupuy, Robert Reed, Paul G. Oliver, George M. Troutman, James Donaghy, and John Tanguy, have, together with other citizens, associated for the purpose of worshipping Almighty God, according to the faith and discipline of the Protestant Episcopal Church in the United States of America; and have for that purpose formed a congregation in the city of Philadelphia, and are now desirous to be incorporated agreeably to the provisions of the Act of the General Assembly of Pennsylvania, entitled, "An Act to confer on certain Associations of the citizens of this Commonwealth, the powers and immunities of Corporations or bodies politic in law," and the supplements thereto. They therefore declare the following to be the objects, articles, and conditions of their said association, agreeably to which they desire to be incorporated, namely:

First. The name of the corporation shall be, "The Church of the Covenant in the city of Philadelphia."

Second. This church acknowledges itself to be a member of, and to belong to, the Protestant Episcopal Church in the State of Pennsylvania, and the Protestant Episcopal Church in the United States of America. And as such it accedes to, recognizes and adopts the constitution, canons, doctrines, discipline and worship of the Protestant Episcopal Church in the State of Pennsylvania, and of the Protestant Episcopal Church in the United States, and acknowledges their authority accordingly.

Any member of this church or corporation, who shall disclaim or refuse conformity to the said authority, shall cease to be a member of this corporation, and shall not be elected, or vote in the election of vestrymen, or exercise any office or function in, concerning or connected with the said church or corporation.

Third. The rents and revenues of this corporation, shall be from time to time applied to the maintenance and support of the Rector, Ministers, and Officers of the said church, and in the erection and necessary repairs of the church and churchyard and parsonage-house, and other houses which now do, or hereafter shall belong to the said corporation, and to no other use or purpose whatsoever.

Fourth. All the property, real and personal, now held by the said corporation, or which may hereafter be bequeathed, devised or conveyed to the same, for the use of the said church or congregation for religious worship or sepulture, or the maintenance of either, shall be taken, held, and enure, subject to the control and disposition of the vestry thereof, to be composed of a majority of lay members, citizens of Pennsylvania, having a controlling power therein according to the rules, regulations, usages, or corporate requirements thereof, as far as consistent with a certain Act of the General Assembly of Pennsylvania, entitled, "An Act relating to Corporations, and to Estates held for Corporate, Religious or Charitable uses," approved the twenty-sixth day of April, in the year of our Lord one thousand eight hundred and fifty-five.

Fifth. The Rector of this Church shall be elected by the churchwardens and vestrymen, in such manner as the statutes and by-laws shall ordain. The vestry of the said church, shall consist of the Rector thereof and twelve lay-persons, members of the said church, which said lay-members shall continue in office for one year, and until others be chosen, and the election of whom shall be made every year on Easter Monday, by a majority of such members of the said church, as shall appear by the vestry books to have paid two successive years immedi-

ately preceding the time of such election for a pew or sitting in the said church. *Provided*, That until the next Easter Monday, after the expiration of five years from the date of this Charter, Members of the said church, who shall in any way, have contributed to the erection of the church, or to the support of the Rector or Minister thereof, shall be entitled to vote at the election of vestrymen: *And provided*, That in case of the failure to elect vestrymen on that day, the corporation shall not, on that account be dissolved, but the election shall be holden on some other day, in such manner as the by-laws may prescribe. And any vacancy occurring in the vestry, shall be supplied by the remaining members thereof.

Sixth. No person shall be the Rector or Assistant Minister of this Church, unless he shall have had Episcopal ordination, and unless he be in full standing with the Protestant Episcopal Church of the State of Pennsylvania, and of the United States, and recognized as such by the Bishop of this Diocese, or in case of a vacancy in the Episcopate, by the Standing Committee of the Diocese.

Seventh. The Vestry shall have power to make such by-laws, rules and ordinances as may be necessary for the charge and management of the matters committed to their care: *Provided*, The same

shall not be repugnant to the constitution and laws of the United States, or of this Commonwealth, or to this instrument. They shall have full power to choose their own officers; and they shall annually at their first meeting after their election, choose one of their own number to be one churchwarden, and the Rector for the time being shall elect another of the said vestrymen, to be the other churchwarden of the said church. In case of a vacancy in the office of Rector, at the time of the election, the other churchwarden shall also be chosen by the vestry, to remain until the election of a rector, or a new election of the vestry. And it shall be the duty of the said churchwardens and vestrymen to elect another rector to supply the vacancy as soon as conveniently may be.

Eighth. This Charter may be amended in the following manner: that is to say, any such proposed amendment shall be submitted at a stated meeting of the vestry, and if the same shall be approved by a majority of the whole of the members thereof, the same shall be submitted to a meeting to be called, of the members of the corporation, who are entitled to vote for vestrymen, and if approved by a majority of the persons present at such meeting, the same shall be submitted to the next convention, and if by it approved, the same shall be, and form part of the Charter: *Provided*, The said amendments shall be

submitted to, and approved by the court which granted the original charter.

Ninth. In case of the dissolution of said corporation, all the estate of the same shall vest in trustees to be by them appointed in trust to hold and convey the same, for and to any future congregation of members of the Episcopal church which may be formed in the same neighborhood, and to and for no other purpose.

Tenth. The following named persons shall be the churchwardens and vestrymen, to continue in office until the election on Easter Monday next, and until others be chosen, namely:—Thomas H. Powers and John B. Okie, churchwardens, and Bernard Dupuy, Alexander Kirkpatrick, James A. Kirkpatrick, Paul G. Oliver, Edward F. Phillips, Robert Reed, Samuel Simes, John Tanguy, George M. Troutman, and John P. Rhoads, vestrymen.

I, Thomas E. Franklin, Attorney-General of the Commonwealth of Pennsylvania, do certify, that I have perused and examined the foregoing instrument of association of "the Church of the Covenant in the city of Philadelphia," and am of opinion that the objects, articles and conditions therein set forth and contained, are lawful.

Witness my hand this 6th day of May, A. D. 1857.

(Signed,) THOMAS E. FRANKLIN,
Attorney-General.

We, the Justices of the Supreme Court of Pennsylvania, do hereby certify, that we have perused and examined the foregoing instrument of writing, and concur with the Attorney-General in opinion, that the objects, articles and conditions therein set forth and contained are lawful. Witness our hands at Harrisburg, this fifteenth day of May, A. D. 1857.

(Signed,) ELLIS LEWIS,
W. H. LOWRIE,
GEO. W. WOODWARD,
JOHN C. KNOX,
JAMES ARMSTRONG.

I have been instructed by the Supreme Judges, to transmit the within Charter, as certified.

SEAL.

Witness my hand and the seal of the Supreme Court for the Middle District of Pennsylvania at Harrisburg, this 26th May, 1857.

(Signed,) WM. H. MILLER,
Proth'y Sup. Ct.

EXECUTIVE CHAMBER,

Harrisburg, May 28th, 1857.

To H. G. CURTIN, Esq.,

Secretary of the Commonwealth,

SIR,—Let the foregoing instrument of writing be enrolled according to law.

(Signed,) JAS. POLLOCK,

Governor.

SECRETARY'S OFFICE,

Harrisburg, June 2d, 1857.

Pennsylvania, ss.

Enrolled in the Charter Book, Volume No. 8, pages 59, 60, 61 and 62.

SEAL.

In testimony whereof, I have hereunto set my hand, and caused the seal of the Secretary's Office to be applied at Harrisburg, this second day of June, in the year of our Lord one thousand eight hundred and fifty-seven, and of the Commonwealth the eighty-first.

(Signed,) JOHN M. SULLIVAN,

Dep'y Sec'ry Commonwealth.

BY-LAWS.

ARTICLE I.

Election of Vestrymen.

SECTION 1. The annual election of Vestrymen on Easter Monday, shall be held at three o'clock, P.M., in such place as the Vestry may direct, and shall be announced to the congregation on the preceding Sunday. The poll shall be kept open not less than three hours.

SEC. 2. The Vestry shall choose three legal voters, to be judges of such election, whose duty it shall be to notify the members elect of the result, and also have it announced to the congregation on the ensuing Sunday. If the Vestry fail to appoint said judges, or they or either of them fail to serve, the appointment shall devolve on the Wardens.

SEC. 3. In case of the failure to elect Vestrymen on Easter Monday, in any year, the election shall be held at any time within one month, which the Vestry in office may appoint.

ARTICLE II.

Meetings of the Vestry—Order of Business, &c.

SECTION 1. The stated meetings of the Vestry shall be held on the day succeeding their election, and on

the first Monday of every month throughout the year, except July and August.

SEC. 2. Six members, with the Rector, or in his absence, seven shall constitute a quorum.

SEC. 3. At the first meeting after their election, the Rector shall appoint one member as the "Rector's Warden," and the Vestry shall elect another as the "Accounting Warden." They shall also elect a Secretary, a Treasurer of the Benevolent Fund, and three communing members of the Parish as Lay Deputies to represent it in the Diocesan Convention; and appoint a Sexton and such other officers as the corporation may require. And in case of a failure to elect said officers and Lay Deputies at the first meeting of the Vestry, it may be done at any subsequent meeting.

SEC. 4. The Rector shall preside at all meetings of the Vestry, and in his absence, either of the Wardens. When neither of these are present, a President *pro-tempore* shall be appointed.

SEC. 5. All elections shall be by ballot unless otherwise ordered by the Vestry at the time. The ayes and nays shall be taken, and recorded at the request of any member.

SEC. 6. The Rector, or any two of the Vestrymen, may call a special meeting at any time; but the object of such meeting must be distinctly stated in such call, and in each member's notice of the same, and no other business shall be taken up without the consent of two-thirds of the members present.

Sec. 7. At all meetings of the Vestry, whether stated, special, or adjourned, the order of business shall be as follows:—

1. The Minutes of the preceding meeting shall be read.
2. Reports of Committees presented, and order taken thereon.
3. Unfinished business taken up.
4. Communications received and considered.
5. Any other business.

Sec. 8. When a question is before the Vestry, no motion shall be received, except to lay on the table, to commit, to amend, to divide, or to indefinitely postpone; which motions shall have precedence in the order named; but a motion to adjourn shall be always in order, and shall be decided without debate.

ARTICLE III.

Election of Rector and Assistant Minister.

Section 1. No election of a Rector shall be held, except at a meeting specially appointed for that purpose by a vote of the Vestry; and of which three days' notice has been served on every Vestryman. Concurrence of two-thirds of all the Vestry shall be necessary to a choice.

Sec. 2. To the appointment of an Assistant Minister, a nomination by the Rector shall be requisite. And such appointment may be terminated by the

Vestry or Rector, whenever the interests of the Church demand it.

SEC. 3. Public notice of the election of a Rector or an Assistant, shall be made on the ensuing Sunday by the officiating minister.

ARTICLE IV.

The Church Wardens.

SECTION 1. The Church Wardens shall have the charge of all the real estate and other property, and of the charter, seal, title-deeds, and other records of the corporation. They shall collect, or cause to be collected, all pew rents, and other moneys due the corporation, and shall have the disbursement of the same under the direction of the Vestry.

SEC. 2. They shall have power to make such purchases, and to cause such repairs as they shall judge necessary for the comfort of the congregation, not exceeding in amount fifty dollars per quarter.

SEC. 3. They shall see that due order and decorum are preserved in and around the church during Divine service; and that the Sexton, and other officers, perform their duties in a satisfactory manner.

SEC. 4. The Accounting Warden shall receive the moneys of the church, and pay the same under direction of the Vestry. He shall deposit in bank the funds of the corporation, and have them placed

to his credit as "Warden of the Church of the Covenant," in an account to be opened for that purpose, with which no other shall be intermingled. He shall keep a regular account of his receipts and expenditures, in a book to be provided for that purpose, which shall be open at all times to the inspection of the members of the Vestry; and he shall submit to that body a semi-annual statement of his accounts, which shall be duly audited by the Committee of Finance; he shall also lay before the Vestry a semi-annual statement of all the debts and liabilities of the corporation in detail, and also a list of the properties, subscriptions, claims, and effects, belonging to the corporation.

ARTICLE V.

Secretary and Treasurer.

SECTION 1. The Secretary shall keep regular Minutes of the proceedings of the Vestry, notify members of all its meetings, and perform generally such duties as appertain to the office.

SEC. 2. The Treasurer of the Benevolent Fund shall receive all collections and subscriptions for charitable purposes, and pay the same over to the persons authorized to receive them for the purposes specified; shall keep an accurate account of the same, and present an annual statement thereof to the Vestry.

ARTICLE VI.

Standing Committees.

SECTION 1. The following Standing Committees shall be appointed, namely,

1. Committee on Music, to consist of three members, of which the Rector shall be *ex-officio* Chairman.
2. Committee on Sunday-schools, to consist of three members.
3. Committee on Finance, to consist of three members.

ARTICLE VII.

Amendments, &c.

No repeal or alteration of the By-Laws shall be made, unless proposed at one stated meeting, and adopted at the next by two-thirds of the members present; and the Secretary shall state in his notices of such meeting, that alterations in the By-Laws will be acted on.

Approved by the Vestry March 5, 1858.

FIRST ANNUAL REPORT

OF THE

CHURCH OF THE COVENANT,

PHILADELPHIA.

PREPARED BY A COMMITTEE OF THE VESTRY.

MARCH 1, 1858.

PREFACE BY THE COMMITTEE.

In consequence of the fatal accident to our beloved Pastor, (which happened on the day on which he wrote and dated the preface at the commencement of this volume,) which was made use of by his Heavenly Father as the means of his removal to the mansions prepared for him in heaven, the work of preparing the First Annual Report of the Church was necessarily entrusted by the Vestry to a Committee of their body. Owing to the confusion attendant on so sudden and dreadful an accident, the papers and records of the Church have been lost or destroyed. This will be a sufficient excuse for any omissions or inaccuracies which may appear. The members of the Committee have used every effort in their power to perform the duty assigned to them, and would be pleased to have any mistakes or omissions pointed out to them, that they may be corrected or supplied in the next report.

September, 1858.

HISTORIC SKETCH

OF THE

CHURCH OF THE COVENANT,

PHILADELPHIA.

On the 15th day of November, 1856, was dissolved the pastoral tie which had bound the Rev. Dudley A. Tyng to the church of the Epiphany of Philadelphia. The circumstances attending this event, need not be here related. Suffice it to say that they were such as greatly to dissatisfy and distress a very large proportion of the members of that church, and to deepen their attachment to the pastor from whom they were thus most unwillingly separated. In their view the claims of justice and charity had been too grievously outraged for them to remain in that church, endeared as it was to many of them by connection with it

from its organization, and as the home of all their religious experience. They had labored and suffered too much for the preservation of a valued pastoral tie to be able to acquiesce in its forcible disruption. The desire and purpose of organizing a new church for the ministrations of their late pastor was formed, and needed but his assent for an immediate beginning. Subscriptions had already been made for the erection of a new church edifice, and Mr. Tyng was informed that National Hall was engaged for the ensuing Sunday evening, on condition of his willingness to officiate. The desired assent was, however, withheld. He replied, that he had no such desire for a new church in Philadelphia, as would lead him to embark in the enterprise in the midst of discouragement; nor had he such aversion to it, as would prevent him from engaging in it heartily, if circumstances should indicate it as the path of duty. He had reviewed the whole subject anxiously and often, and had deliberately come to the conclusion not to embark in any new enterprise in this city. Various considerations, personal and

domestic, had fixed him, as he supposed, immovably in this determination. His thoughts were turned to the far West; and he regarded it as his future field of labor.

Subsequently, however, on the renewed solicitations of many of his friends, and on their assurance that active measures had already been taken to raise a fund sufficiently large for the erection of a church edifice, he consented to preach for them in a public hall for a few weeks, until the will of the Lord should be further indicated, by the appearance of the new field for usefulness which would thus be opened to him. In a letter which he then wrote to one of his friends, he said:—"To guide your inquiries, allow me to declare the views which would govern me in any such new enterprise. It should be emphatically a church for the masses. We have Episcopal temples enough, for the rich exclusively;—there are also abortive attempts enough, at poor churches, for the poor. A new one should be for the masses—for society as it is, welcoming all the rich who may choose to come, gathering in all the poor who can be reached, but composed of

the middle classes—the bone and sinew of the church, as well as the State. To this end it must be very large—large enough for all to feel that there is room, large enough to make the burden of support, not too heavy. It should be very plain outside, a mere old-fashioned Methodist meeting-house,—inside, perfectly comfortable, and well arranged, without any show. All the money that can be raised should be laid out in size, comfort, and convenience for seeing and hearing. In the lecture-room and Sunday-school accommodations, it should be so plain as to satisfy all;—but for its congregation, it must depend, not on the architecture, but on the gospel preached within. Let the cut-stone, and the stained glass, and lofty steeples, be for those who do not consider the preaching of the gospel the great end of the Christian church. I have in my mind a distinct conception of what such a church should be. What it would cost is not easy to guess. In this connection, it may be remarked, that its success may be more promoted by multiplying subscribers, than by depending on a few wealthy individuals. I have

given my idea of a church, the only church, to whose organization I would be willing to devote myself in Philadelphia, or any other city."

Such was the condition of things when on the first Sunday of December, 1856, the congregation now forming the Church of the Covenant, assembled for the public worship of Almighty God, at the National Hall, in Market street, near Thirteenth, under, as was then supposed, the temporary ministry of the Rev. Dudley A. Tyng. The large hall, holding upwards of two thousand persons, was almost filled. The courage of the people revived. The preacher was astonished; and when Sunday after Sunday, the number of his hearers appeared to be continually increasing, he began to think that perhaps it was the will of his Master, that he should remain where he was. In a sermon which he preached on the 1st of March, in explaining the cause for the change in his determination, he said:—"The experiment of temporary services in the hall was made; and God gave us favor in the eyes of them that were round about us. Thousands

came to hear, and a deep solemnity prevailed, as though the Son of God were moving upon the hearts of the people. Then the same kind friends renewed their solicitations, pleading God's blessing on our services as proof of his design. But still, unbelief replied that this was only transient curiosity, and would soon decline. And still God, from week to week, gathered multitudes to hear about the Saviour, and gave the impress of His blessing to the truths proclaimed. Slowly as the deep-drifted snows yielded to the thawing sun did my wintry unbelief give way to this demonstration of the smile of God. But who would dare desert this throng of thirsty souls? And so God forced the answer, I will stay."

Already in the very midst of one of the severest winters that had been experienced for many years, and on the coldest day of that winter, the 18th of January, 1857, the Sunday-school was opened. On that day, about one hour before the time fixed for opening the school, a fine, dry, cutting snow began to fall. One of the female teachers who braved the storm, speaks of it thus:

"Well do we all remember that snow-storm. I have special reason to remember it. The beautiful character of our late beloved pastor was most strikingly illustrated in more than one instance, during its passage. On that memorable afternoon, when our Sunday-school was established, I happened to be the first on the spot, save a little girl, whom I found at the hall-door on my arrival. We were soon admitted, and were truly glad to get out of the driving storm. Very soon, Mr. Tyng appeared. Coming toward the stove, where I had taken my seat, I said to him, 'Oh! Mr. Tyng, isn't this a miserable day?' 'No,' said he, (but in his own kind manner,) 'No! we mustn't say a word, the Lord sent it.' Thus was I reproved."

Mr. Tyng, in a communication to the Protestant Churchman, says:—

"The day was full of interest to us, inasmuch as our new Sunday-school was to be opened in the afternoon. What a damper! The heavy snow was already falling, rather *flying*, and the wind cutting like a razor; however, there were brave hearts among us, old and

young! So the afternoon found us with *thirty-three* teachers*, and *ninety-three scholars.* A pretty good gathering of snow-birds that. Stephen Paxson, one of the Sunday-school missionaries in Illinois, gave as a reason for keeping on at his work through the winter, that 'a Sunday-school, born in a snow-drift, wouldn't be killed by a white frost.' Quite encouraging for us, considering our nativity!" Such was the birth of our Sunday-school.

On the 28th of January, a meeting of the male members of the congregation was held, at which it was agreed to continue the services at National Hall; and on the 23d of February, the organization was completed by the adoption of the name, "The Church of the Covenant," and the election of twelve gentlemen to serve as vestrymen, until a Charter should be obtained, and a regular election take place. The announcement of the organization of the church was made by Mr. Tyng, on the next Sunday, the 1st day of March, 1857, when he preached a sermon appropriate to the occasion, and explained the distinctive princi-

* There were more teachers than we could find room for.

ples on which the church was founded, from the text, "This is the Lord's doing, and it is marvelous in our eyes."

On the 5th of February, the ladies of the congregation organized among themselves, a Sewing Society, and resolved to hold a sale of useful and fancy articles, the proceeds to be appropriated towards the erection of a new church edifice.

On Ash Wednesday, April 8th, those who wished to attach themselves to the new church, were requested to give their names. One hundred and twenty persons responded. On the 24th of May, forty-four persons were confirmed by Bishop Potter, in National Hall, and the number continued to increase, until before the end of the year, the number of communicants was nearly three hundred.

The Charter was obtained in the beginning of June, and Mr. Tyng was unanimously elected Rector on the 20th of October.

Thus fully organized, the new church continued to prosper, and as Mr. Tyng expressed a preference for preaching in a public hall, as he could then come more directly in contact

with the masses, it was thought advisable, in the month of October, to remove the meetings to Concert Hall, in Chestnut street, between Twelfth and Thirteenth streets, which was thought to be more comfortable, and better adapted for a place of public worship.

On the 6th of December, 1857, the Rector preached an anniversary sermon, (of which the following is an abstract,*) from the text:—

"THE LORD HATH DONE GREAT THINGS FOR US, WHEREOF WE ARE GLAD."—PS. CXXVI. 3.

This Psalm is called a "song of degrees," an anthem of praise and rejoicing, of a captive people redeemed from thraldom. The converted sinner, just loosed from the bonds of sin, may take up its melody and say with a thankful heart, "The Lord hath done great things for me, whereof I am glad." But in its personal and practical application to our own case at this time, it is peculiarly striking.

This day is the anniversary of the beginning of public services in a hall, for this congregation, and in view of all the circumstances of discouragement, which in the eye of man marked that beginning, we may well say, "the Lord *hath* done great things for us, whereof we are glad." Scarcely were even the captive Jews more scattered and peeled than were

* From notes taken by a hearer.

this people then—a people torn from their pastor—a pastor rudely and suddenly thrust away from his people—humanly speaking, the very feeblest elements wherewith to form a congregation. Our ark uprooted from its resting place, and dwelling among curtains—no place to meet in—no worldly wealth to provide one—my own plans for the future so widely different from anything like continuing here. Yet God opened the way. The silent unbelief of my own heart, being rebuked from week to week in seeing the favor He gave us in public esteem and support, may we not say, "What hath God wrought!"

1st. "*He has done great things for us*," in giving us the sympathy and encouragement of the good. Dear brethren and friends of our own communion were warm in earnest expression of kindness and love, encouraging us by their presence and prayers. Outside of our own church, many were there whose goodness to us, can never be forgotten. I should be the most ungrateful of men not to feel deeply and not to acknowledge all this, and the vainest of men, did I for one moment feel, that it was on account of any thing in me deserving it.

2d. *God has made us a united people.* The first note of discord, the first expression of dissatisfaction or distrust, has yet to be heard among us—the sympathy of suffering hath bound us closely together. On Thanksgiving-day a year ago, many were the

hearts among us that sorrowed, many the eyes that wept when we remembered our loved Zion, but to-day we find ourselves with the corner stone of a new organization firmly laid, whereon we may hope to build a superstructure in which we may abide.

On Ash Wednesday, when those persons who wished to attach themselves to our new enterprise were requested to give their names, one hundred and twenty persons responded. This day we number nearly three hundred communicants, forty-four new members have been confirmed this year. The expenses of the church have been about $4500, which have been promptly met by monthly subscriptions, and other contributions to nearly this amount, and generous provision has been made for the Pastor. The Sunday-school has been attended by two hundred and seventy scholars, under the care of twenty-five teachers, and you all know what multitudes have crowded to our public services. As of ancient Israel, there were not wanting those, who seeing our feebleness at first, were ready to say, "What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Even that which they build, if a fox go up on it, he shall even break down their stone wall." Yet here we are even this day. Truly, "God hath done great things for us, whereof we are glad."

We are glad, *Because of self-vindication.* It is perfectly natural and allowable to desire greatly

the approbation of our fellow-men, and to feel sensitive under their disapproval. We are glad, therefore, of this approval, because of the vindication, not so much of ourselves, as of the principles which we hold. Unimportant as we may be, had we failed in the duty of asserting and maintaining those principles, the cause of man, and of moral progress and reform, would have been just so much retarded. Let then our watch-word be, "redeemed humanity," and feeble though our influence may be, let us see to it, that it be always on the side of truth and right.

But what are the duties to which we are called, in the relation in which we now stand? First. Of ascribing all the glory to God. "Not unto us, not unto us, but to thy name be all the praise." In our peculiar circumstances, our peculiar temptation will be, to take the glory of our success to ourselves instead of giving it all to God, and just so surely as we do this, his favor will depart from us. In thankful remembrance then of what He hath done for us, let all the glory be His whose right it is.

Our second duty is, the cultivation of a spirit of brotherly kindness towards all those with whom we are now connected. Here let all distinctions of position and station be forgotten, and the mutual interchange of affection and kindly offices bind us all together. Drawn together by a sympathy of suffering, let not earthly distinction separate us

now, but hand in hand, each putting our shoulders to the wheel, let us labor for our common prosperity and each other's good; never let there be one drone in this hive.

Our third duty is—the cultivation of the kindliest feelings towards those with whom we were lately associated. Man's first impulse in suffering is to kick against the instrument that inflicts it. Let no word of recrimination, no unkind suggestion, no hard thoughts be indulged by us. But rather let us rejoice that all the events of our past trial, painful though they have been, and willing as we would be, if it were the will of God, to suffer them all over again in defence of what we believe to be right, that all these seemingly adverse things have, through the mercy of God, been made to work together for our own good and for that of many others.

Fourth. Let what we ourselves have suffered make us have more sympathy with suffering humanity of every kind. Let a large hearted benevolence be our characteristic, and let this congregation, in view of all that the "Lord hath done for them," be the place where the sorrowful and the suffering, from any cause, may always resort and find instant sympathy and relief. Thus looking at the past with thankfulness—at the present with cheerfulness, and at the future with hope—let us work and pray fervently and faithfully and God will, "in his own good time, pour us out such a blessing that there shall not be room enough to receive it."

VESTRY.

The following named gentlemen constituted the Vestry of the Church of the Covenant for the first year, chosen on the 23d of February, 1857:—

Bernard Dupuy,
Alexander Kirkpatrick,
James A. Kirkpatrick,
John B. Okie,
Paul G. Oliver,
Edward F. Phillips,
Thomas H. Powers,
Robert Reed,
John P. Rhoads,
Samuel Simes,
John Tanguy,
George M. Troutman.

REPORT

THE

Sunday-school of the Church of the Covenant.

For the year ending March 1, 1858.

Our Sunday-schools were opened for the first time on the 18th of January, 1857, the Rev. Mr. Tyng acting as superintendent. At his solicitation, the present superintendent consented to accept the important trust, (which he has since held,) in order that the Rector might take charge of the First Female Bible Class. With the exception of this, very few changes have taken place, either among the teachers or scholars. The numbers on the 1st of March, 1858, were as follows:—

	Teachers.	Scholars
Male Bible Class, ...	1	18
First Female Bible Class, . .	1	27
Second " " " . .	1	51
Intermediate Male School, . .	8	45
" Female " . .	12	95
Infant Class, ...	1	38
Total, ...	24	274

JOHN TANGUY, *Superintendent.*

FIRST ANNUAL REPORT

OF THE

Sewing Society of the Church of the Covenant.

This Society was organized on Thursday, Feb'y 5, 1857. It was agreed to hold a spring sale, the proceeds of which should be appropriated towards the erection of a new church. The following officers were elected:—

Directress—Mrs. P. G. Oliver.
Secretary—Miss McCullough.
Treasurer—Miss Wetherill.
Purchasers—Mrs. Appleton,
(together with the first Directress.)

Number of members, . . .	28
Average attendance, . . .	18

The sale was held during the third week of May, at the Assembly Buildings, and we are happy to say, succeeded beyond our expectations. Most of the articles were made by ourselves. We had, however, not only many donations from our own congregation, but also from Grace Church, St. Andrew's, St. Paul's, the Church of the Atonement, and others, for which we desire to return our warmest acknowledgments.

When we think of the circumstances of trial under which we commenced our labors, and the great success which has attended them, we can only exclaim with feelings of devout gratitude—"What hath God wrought!"

SARAH MCCULLOUGH, *Secretary.*

June 2, 1857.

Miss CHARLOTTE W. WETHERILL, *in account with the Ladies' Sewing Society, of the Church of the Covenant.*

FROM DECEMBER, 1856 to MAY, 1857.

RECEIPTS.

Subscriptions, ...	$19 50	
Donations, ...	12 50	
Sales, ...	976 18	
Balance due Treasurer, . .	5 60	
		$1013 78

PAYMENTS.

Paid Purchasing Committee, .	$29 67	
" Sundry bills, . .	9 11	
" Rent of Assembly building,	75 00	
" To G. M. Troutman, Treasurer of the Church Building Fund, . .	900 00	
		$1013 78

CHARLOTTE W. WETHERILL, *Treasurer.*

BENEVOLENT OPERATIONS.

The whole amount of money collected for Benevolent purposes, during the year, has not been ascertained. As far as we can learn the special collections were distributed as follows:

Sunday-school Church of the Covenant,	$77 30
Missions in the West,	80 00
Domestic Missions,	50 00
Missions to the Jews,	50 00
For the poor on Thanksgiving-day,	70 00
Diocesan Missionary Society,	82 50
American Tract Society,	20 50
Total,	$430 30

CONFIRMATIONS.

On Sunday, May 24th, 1857, in National Hall, Market street, the Right Reverend Alonzo Potter, Bishop of the Diocese, confirmed the following forty-four persons, namely:—

Louisa S. Brooks,
Jane Brown,
Eliza Jane Cherry,
Mrs. Margaret Cross,
Eliza Curry,
George Doherty,
Mrs. Ann Doherty,
Maria Fassett,
Maria Hall,
Mary Hall,
James Hart,
Caroline S. Jennings,
Mary Johnston,
Thomas K. Limerick,
Mrs. Maria H. Limerick,
Mrs. Linton,
Mary McCauley,
Anne McCouch,
Charles McCue,
Mrs. Margaret McCue,
Fanny Ann McCue,
Jane Ann McGarvey,
Charlotte Miller,
Elizabeth Parker,
Robert Reed,
James Reynolds,
Susan Richards,
John Ryan,
Margaret Savage,
Eliza Scanlan,
Mrs. Charlotte Scmitt,
William Scott,
Mrs. Sarah Ann Sendos,
Mrs. Shankland,
Eleanor R. Simes,
Mrs. Sarah P. Smith,
Adelaide Wooster Smith,
Mrs. Amy Ann Smith,
Euphemia Spence,
Rebecca Mary Syms,
Matilda G. Thompson,
Elizabeth Troutman,
Sarah Tuppin,
Catharine A. Wiley.

BAPTISMS, MARRIAGES AND FUNERALS.

The Committee has not been able to find the record of Baptisms, Marriages and Funer-

als, at which the Rev. Mr. Tyng officiated during the year. It is probable that these records were either destroyed during the confusion attending upon his sudden death, or have been put away among other books and papers, and may yet be found.

COMMUNICANTS.

The following is a list of the Communicants belonging to the Church of the Covenant, as far as they can be ascertained by the Committee. The names of those who founded the church and were members from the commencement, in number 120, are marked thus (*). We have ascertained the names of 173 who have been added during the year, making the present number 293.

William Algeo.
Mary Ames.
Josephine P. Anderson.
Henrietta K. Angell.
Richard W. Appleton.
*Mrs. E. Appleton.
Dorinda Archer.
*Fanny Bain.
*Lloyd Bankson.
*Mrs. S. W. Bankson.
*Caroline A. Batturs.
Margaret Benneson.
Mrs. Sarah Biddle.
*Mrs. Elizabeth Birch.

*Louisa Birch.
Mrs. Margaret Bird.
Mrs. Maria E. Black.
*John Boulton.
*Agnes Boulton.
*Bernardo W. Boulton.
Emily Boulton.
George Boyd.
*Mrs. Eliza Brooks.
Louisa S. Brooks.
Jane Brown.
Mary M. Bryant.
H. Heber Bull.
*Mrs. Sarah K. Bull.
Martha C. Burns.
Ann Campbell.
Jane Carey.
*Matilda Carney.
*Mrs. S. E. Carpenter.
William Cathcart.
Eliza Jane Cherry.
*Margaret Cherry.
Susan Cherry.
Margaret Christie.
Susan Christie.
Robert Clarkson.
Mrs. Catharine Clarkson.
Gertrude A. Clarkson.
Maria W. Clarkson.
William Cleburne.
Mrs. Cleburne.
Henry Conner.
*Mary S. Cook.
*Eliza Crawford.
*Phillip Crofton.
*Mrs. Emily Crofton.
William B. Crooks.
*Mrs. Mary Crooks.
Mrs. Margaret Cross.
Charles B. Crossman.
Mrs. E. A. Crossman.
Sarah Cunningham.
Eliza Curry.
Mrs. Laura L. Dagon.
*Mrs. Augusta M. Davis.
Mary Dawes.
Sally Dawes.
*Mrs. Mary F. Dayton.
*Jane Denmark.
Mrs. Sidney E. Diehl.
Anne Diver.
Mary Diver.
Rebecca Diver.
George Dougherty.
Mrs. Ann Dougherty.
Sarah A. Dougherty.
James Donaghy.
*Mrs. Mary A. Donaghy.

*Rebecca Donaghy.
James Doud.
*William Duane.
*Mrs. Louisa Duane.
*Charles W. Duane.
*Mrs. Ann Duffy.
Mrs. Ann Dunlap.
*Mrs. Caroline L. Dupuy.
*Bernard S. Dupuy.
*Frances J. Dupuy.
Maria Evans.
Maria Fassett.
*Sarah J. Fassett.
Mrs. Mary Faulden.
*Mrs. Mary Furey.
Sarah Furey.
Mrs. Mary R. Gatliffe.
Elizabeth Gayley.
*Ann Gillespie.
Mary Gillespie.
Margaret Gilmore.
*Mrs. Maria Hall.
Maria Hall.
Mary Hall.
*Charles Harbert.
*Mrs. Harbert.
Isabella Hagerty.
James Hart.
*Rachel Hill.
Mrs. Hinton.
Mary Hoffman.
*Margaret Hutchinson.
Mary Hutchinson.
Rebecca Hutchinson.
*Maria C. Hutton.
*Martha A. Jackson.
Ann James.
*Mrs. Amelia Jennings.
Caroline S. Jennings.
Mary Johnson.
Mrs. Ann Johnson.
Mrs. Matilda Kearney.
*Mrs. Anne Kees.
*Elizabeth Kees.
*Catharine Kees.
*Margaret Kees.
*Mary Ann Keys.
Roger Keys.
Elizabeth Keely.
Elizabeth Kelly.
Mrs. Rebecca Kennedy.
*Alexander Kirkpatrick.
Mrs. A. V. Kirkpatrick.
*James A. Kirkpatrick.
*Mrs. S. E. Kirkpatrick.
*James Kirkpatrick, sen.
*Mrs. Ann Kirkpatrick.
*Helen Kirkpatrick.

*Susan Kirkpatrick.
Hugh Kirkpatrick.
Mrs. Mary Kirkpatrick.
Thomas Kirkpatrick.
Mrs. Mary Kirkpatrick.
John Kirkpatrick.
Eliza J. Kirkpatrick.
Ellen Kirkpatrick.
Elizabeth Kuler.
Eliza Latta.
*Lydia P. Leidy.
Mary Leiper.
Mrs. Henrietta Liebrich.
Thomas K. Limerick.
Mrs. Maria H. Limerick.
Matilda M. Lindsay.
Rachel Linton.
*Henrietta C. Long.
Eliza Lucy.
Mrs. Amanda Magill.
*Mary Maloy.
*Mrs. Margt. Q. Martin.
Mary McCauley.
*Margaret J. McCauley.
*Alicia McCauley.
*Mrs. Maria McClaranan.
Mrs. Ann McCleary.
*Ellen J. McCleary.
Ann McCombs.
Mary McCormack.
*Catharine McCouch.
Ann McCouch.
Rebecca McCouch.
Charles McCue.
Mrs. Margaret McCue.
Fanny Ann McCue.
*Sarah McCullough.
Ann McGarvey.
Leonard McGarvey.
Jane Ann McGarvey.
Mary McGarvey.
Mary McKain
*Annie McKeague.
Isabella McKnight.
Mrs. Ellen McMichael.
*James McMullan.
*Mary McMullan.
*Jane McMullan.
*Rosey McMullan.
*Ann McNicholl.
*Mary Jane McNicholl.
*Rebecca Mellon.
*Mrs. Jane Metcalfe.
Mary Ann Miles.
Mrs. Margaret Miller.
Charlotte S. Miller.
*Ann Morrison.
Mary Morrison.

Mrs. Eliza Nagle.
*Mary Jane Nagle.
Mrs. Margaret Neill.
Anne Newall.
*Mrs. Maria Newell.
*Mary Newell.
*Emma J. Newell.
Mrs. Margaret Nicholl.
Robert Nixon.
Mary Nolen.
Jane Odgers.
*John B. Okie.
*Mrs. Caroline F. Okie.
*Mary G. Okie.
*Paul G. Oliver.
*Mrs. Sarah M. Oliver.
*Fanny Oliver.
Anna Otley.
Elizabeth Parker.
*Mary Patterson.
Mrs. Anna Peace.
Mrs. Perkins.
*Mrs. G. O. Phillips.
*Josephine Porter.
Anna Purdy.
Eliza Ann Randall.
Hannah F. Randolph.
Robert Reed.
*Mrs. Lavina Reed.
Ellen Rees.
James T. Reynolds.
*John P. Rhoads.
*Mrs. Rachel J. Rhoads.
Mrs. Richards.
Susan Richards.
Susan Richardson.
*Phoebe A. Robbins.
John Ryan.
Margaret Savage.
Mary Saville.
Eliza Scanlan.
Mrs. Charlotte Scmitt.
William Scott.
Jane Scott
*Adam Seed.
*Mrs. Elizabeth Seed.
*Anna H. M. Seed.
Mrs. Sarah Ann Sendos.
Mrs. Shankland.
Alexander Silcox.
*Mrs. Eleanor A. Simes.
*Mary A. Simes.
Eleanor R. Simes.
W. Jackson Simon.
D. C. Wharton Smith.
Amelia Smith.
Emma N. Smith.
Virginia Smith.

Mrs. Mary S. Smith.
Mrs. Sarah W. Smith.
Mrs. Amy Ann Smith.
Adelaide Wooster Smith.
*William Spence.
*Mrs. Margaret Spence.
Mrs. Elizabeth Spence.
*Margaret Ann Spence.
*William John Spence.
Euphemia Spence.
Mrs. Rebecca Steele.
Mrs. Elizabeth Steinmetz.
Charles Stokes.
Mrs. Josephine Stokes.
*Sallie Stroup.
Nancy Sweeny.
Rebecca Mary Syms.
*John Tanguy.
*Mrs. Elizabeth Tanguy.
Eliza Jane Temple.
*Mrs. Mary E. Thomas.
Jane Thompson.
Matilda G. Thompson.
Jane Thorp.
Isabella C. Town.
*Mrs. G. M. Troutman.
*Virginia Troutman.
Lizzie Troutman.
Sarah Tuppin.
Harold Tyndale.
*Mrs. Catharine M. Tyng.
Louisa A. Wendell.
*Mrs. Euphemia West.
*Elizabeth Westcott.
*Charlotte W. Wetherill.
*Joseph Whetham.
*Mrs. Lucy M. Whetham.
*Mrs. Amanda Wiley.
Catharine A. Wiley.
*Maria Wiley.
*Margaret L. Williams.
*Mary A. Williams.
Mrs. Mary Woodward.
Eleanor Woodward.
Ann Young.
*Ann Jane Young.
Mrs. Jane C. Yohe.

Total 293.